

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

MERIDIAN, MISSISSIPPI, THURSDAY, AUGUST 23, 1894.

\$2.00 PER ANNUM

VOL. 18, NO. 32.

THE BAPTIST RECORD

J. A. HACKETT, Editor.
L. S. POSTER, Associate Editor.
A. V. ROWE, Missionary Editor.

Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription Price, \$2.00 per annum.
Money should be sent by express, check or money order, New Orleans or New York. Postage paid at Meridian, Mississippi.
Obituaries containing one hundred (100) words inserted free of charge. Those exceeding that number are charged for at the rate of two (2) cents per word.
Matters for publication must be written on one side of the paper only. Rejected manuscripts are not returned. Those requiring to be preserved a copy of their return, should make a duplicate copy before sending.
The paper will be continued to subscribers until it is ordered discontinued, at which time all dues must be paid.
Solely no advertisements inserted in this column unless on metal type.

EDITORIAL NOTES AND COMMENTS

Pleasant calls from Bro. J. W. Lee, of Grenada, and F. L. Riley, of the Johns Hopkins University, gladdened our sanctum, during the week.

Bro. J. R. Farish returned from Fairfield where he went to aid Bro. J. M. Phillips in a special meeting, and reported a fine revival work with eight or ten baptisms. Good; also a goodly list of subscribers for THE RECORD.

Bro. W. S. Culpepper called the other day and reported an excellent meeting at Mt. Gilgish, where eleven were baptized. He is at Pachuca this week, aiding Bro. Vaughn in a special meeting. May the Lord give them a great victory.

The power of being very frank and plain-spoken, without being coarse, lacks little of being one of the loveliest. Men generally lose more for themselves and their cause by it than they gain.

It will be best for us to do right, even if all the rest of the world does wrong. "He that awaith to his own hurt and changeth not," has the promise of "abiding in the Lord's tabernacle and of dwelling in his holy hill."

It is said that in Canada, a liquor dealer, a saloon-keeper, is not allowed to hold a municipal office. This doubtless is well, but how much better it would be if no citizen were allowed to keep a saloon or engage in any way in the liquor traffic!

It is note-worthy and suggestive that the increase of crime is in almost exact proportion with the increase of the liquor traffic and habit. Will not our people take a hint from such as this and begin to earnestly to put an end to the matchless evil?

The Catholics are making a fine show of force against the liquor traffic, but we have good reason to believe it will all end in snow. The traffic is too great a source of revenue for them to do anything that would seriously cripple or lessen their fat gains.

Statistics show that alcohol—the devil's great missionary, makes 100 drunkards in India to every Christian convert. Is it not singular that a government with a State church, would allow such a villainous competition under its own roof? Better a thousand fold, disestablish one or the other.

Incidentally with our people we rejoice that Congress has disposed of the tariff bill, and that as a consequence commercial interests will have a chance to adjust themselves. We are bound to believe that God's hand is in it and that good will come out of it for his cause and people.

Anative African King says, if the white people do not stop bringing whiskey to his people, he will move out with them and go where he cannot reach him. Perhaps if he would assert his rights, and confiscate and destroy the stuff, as fast as they bring it into his country, they would soon find it convenient to let him alone.

There is scarcely any comparison between the evils of the old slave-trade, with Africa and the present run-trade with that country. But the pious (?) people and nations who with a great show of holy (?) horror broke up the slave-trade, complacently look on and grow fat on the proceeds of the liquor traffic that is degrading that people as the slave-trade never did or could.

The Baptist, of Baltimore, says of itself: "This is the leading religious paper of the South, price one dollar a year." And is the only religious paper in the South that has more columns of advertisements, than reading matter. We suppose its income from "ads," much more than pays its whole expense account. It also runs a large book business and advertises that. Probably if it gave as much reading matter as others it would sell left.

No doubt if you will read what Bro. O. L. Halley has to say about the temptation of our Savior, in this paper, you will get right on some difficult points. We have thought so much on that subject that we have felt compelled to write, and also may, if we have room, give our thoughts in the next paper.

Rev. M. M. Riley, D. D., of Georgetown College, Ky., has been chosen president of the Greenville Female College, Greenville, S. C., and has accepted the position. Dr. Riley has a fine reputation as an educator and the Greenville College and people have done well to secure his services.

Whatever time you may give to that service God will more than return in the results of your work. Be sure then to ask God to go with you, not only into your study and pulpit, but on your pastoral rounds, and into every home, and as you speak to each one of your people.

A kindly greeting is one of the true tests of good character, young brother—and old brother also for all that. If you want people to love you, never give them occasion by your manner or treatment to think that you think yourself better than they are, or your time too important to give them at least a kindly greeting.

We are rejoiced to hear of the rapid improvement of our Bro. J. R. Carter, of Columbia, who was so seriously hurt by the breaking of a limb near Crystal Springs. Bro. A. A. A. and his people have him in charge, and that accounts for his present good condition. We hope soon to hear of his complete recovery.

We hope that some brethren in each association will scan our printed list of time and place of meeting of associations and send us directions how to reach them, if not given—what point on the railroad, and how far to the church and if conveyance will be provided, so we can insert it in the list.

If it is a fact as generally asserted and never denied, not even by Roman Catholics and Infidels, that the liquor habit and traffic is the greatest of all hindrances to the progress of the conversion of our race. Why do Christian people, of any name or order excuse or tolerate it? Why do they not all unite for its speedy destruction?

Dr. W. H. Parmy who was once pastor of a Baptist church in Louisiana, but for the last 30 years of the First Baptist church of Jersey City, N. J., has recently passed to his reward. He had many friends and was greatly admired both as a man and as a minister. He had nearly reached his three-score and ten years. A ripe old age.

We see it reported that a certain preacher preached (?) on a certain Sunday morning, in a certain city, on "Woman's Rights" and at night on the "Prodigal Son"—strange coincidence. But, if the thing ever happens as the advanced progressives wish it, the latter will likely be the constant sequence of the former. Prodigal Sons will vastly multiply with such woman's rights.

It is probable now that President Cleveland has reversed the order of the court-marshal, that imprisoned the soldier, Cedarquist for refusing to go to target-practice on a Sunday, that some wholesome legislation will be done to respect the Sabbath as a day of rest in the United States Army and Navy. It is a shame to misuse that day as is so often done by the United States soldiery.

Is it certain that we are doing the best for our children if we tell them Bible stories, or of Bible characters in embellished form and florid language, and not read them to them in the Spirit's own chosen words? Will the Holy Spirit seal such instruction that affects greater wisdom than his? Does not such paintings and exaggeration neutralize the truth? Is not God's plain, unvarnished word best?

OUR FIELD GLASS.

A teacher to Rev. S. G. Cooper, when a boy: "You sit there with Milton and he will show you how to parse." At recitation: "What part of speech is that word?" "An adverb." "How do you know?" "Milton said so." "I thought so." "You must have a better reason than that." We must have a better reason for believing certain things than that "somebody said so," and yet it is to be feared that there are thousands of professed Christians who blindly accept and gulp down any and all sorts of dogmas because "somebody said so." We should be like those

three daily to me, whether these things are so. Every man's teaching, whoever he be, should be brought to the Bible and compared with its teachings. This lesson cannot be too well learned in these days of slack twisted doctrines.

Every minister of the Lord Jesus should constantly and tirelessly train himself to clearness of thought and to perspicuity of logical statement. If anyone will persistently persevere in this he will find his preaching greatly increased in efficiency, and also much more pleasant and satisfactory. It is unpleasant to both speaker and hearer to follow a line of thought misty and indistinct.

Through the courtesy of the Religious Herald Company we have received a copy of Dr. George W. Beal's new and revised edition of R. B. Semple's History of Virginia Baptists. The more we have looked into the book the more charming does it appear. Virginia was the principle seat of the great conflict for religious liberty in this country, and the connection of Virginia Baptists with that struggle was both romantic and heroic. This book of Dr. Semple is an essential part of American Baptist history. The price is \$1.50 per copy; but any subscriber to the Religious Herald, old or new, may secure the paper for one year with the book for \$3.00. It will be a valuable addition to any preacher's or layman's library. Address Religious Herald Company, 1117 Main St., Richmond, Va.

A brother editor writes asking how the liquor law of our State works. For the benefit of any of our readers who may not be informed on the subject we state that our law provides for an election by county every two years on the question of "for" or "against" the sale of intoxicants in the county. Under this law, which was passed by the legislature of 1886, the saloons have been voted out of all of our eighty counties except three, or four. This manner of disposing of the saloons is the next best thing to straight and absolute prohibition of the liquor traffic.

Revival news still comes in. Brethren Riley and J. A. Lee have lately held a successful revival meeting with Mt. Zion church. (Tate county) in which there were a number of baptisms. Rev. J. N. McMillin is in the midst of a great meeting with his Blue Mountain people. Bro. L. Ball has preached more than sixteen gospel sermons at this writing and five have professed faith in Christ at last accounts, and a great number are in trouble. The pastor says: "Bro. Ball's preaching got unconverted and unsaved people into trouble." That is he gets them to realize their ruined condition and the trouble is the result. "Pray for us in this critical time," says this godly pastor. May the Holy Spirit be very near his saints at Blue Mountain, and give them the desire of their hearts.

From the Baptist Herald (colored) of Senabota, we learn that "the colored citizens of Charleston, S. C., have an orphanage for colored children. It is chartered under the laws of that State, owns 100 acres of land, two city lots four houses and promises to become a great institution." Here is a wise suggestion from the same paper: "Let every minister agree that howling is not preaching. The people are to be taught the Word of God. Plain, common sense preaching should sound out from every pulpit." Amen!

An exchange says: "Behind the rum-seller is the law that licenses the business. Behind the license law is the legislature that makes the law, and behind the legislature are the individual members of society who elect the legislature." And is it not a fact? If all Christians would bear this in mind and always insist on sending clean, honest and sober men who look upon the liquor traffic as an enemy to the legislature, the rum-seller might soon be a creature of the past.

The young soldiers, several hundred strong, are with us now in their annual encampment, and our people are having a week of holiday. Great pleasure is in anticipation. We would that all Christians would, like Job of old, pray earnestly that these festivities may be for good to all interested; and that our young people be kept from evil.

Bro. W. D. Bane goes from Jefferson, Miss., to Franklinton, La., where he will be glad to have his correspondents address him.

CHRONICLES.

L. A. D.
Technically, Baptists are not Protestants. That is to say they did not begin protesting with Luther. They protested against the first departures from Apostolic practices and teachings, not only opposing the union of church and State, but the usurpation of the bishops. These protests brought upon them persecution; beginning early in the third century and continuing in spirit till the present day. By many, the existence of the Baptists from John, all the way down is ignored, because their early history is so obscure.

Unprejudiced historians note their existence from remote antiquity. Further, they have been pioneers in modern missions.

"The first Christian ministers who visited Kentucky," says Rev. J. M. Pock, D. D., "were Baptists who went thither in 1779." Further, "the first religious community organized in that part of the great West, was Severns Valley church, Nelson county, in 1782." Again: "the Baptist were the first to preach and organize churches in the valley of the Holston, which they did in 1770." In 1740 the German Seventh Day Baptists started a Sunday School in Lancaster county, Pa., fully 40 years before Robt. Raikes began his movement. Wm. Fox, contemporary with Raikes, commenced the work about the same time in London, England, and was the leading spirit in forming the Sunday School Society. He was a Baptist. John Hughes, another Baptist, was the original mover in organizing the Bible Society; Wm. Carey, Baptist, the first foreign missionary. The Baptists were the first to establish Sunday Schools west of the Mississippi River.

It is a remarkable fact that the Baptist of the United States have increased largely more in proportion to the growth of the nation than any other denomination. This in spite of the unjust flings of "close communion." Further, they have more and perhaps better institutions of learning. Though they have expended far less money in foreign fields than some others, they have gathered in more sheaves. They did more to plant the seeds of truth, into the minds and hearts of the colored people in the South in the days of slavery. With rare exceptions they would neither ask nor receive government aid. Freedom of speech and liberty of conscience were principles in their constitutions. Never have they been known to engage in persecution.

In January, 1855, 31 States, Territories and the District of Columbia composed the United States of America. The population was reckoned at 25 million, of whom 21,000,000 were whites. Its national debt was \$50,000,000. Only one in twenty-two of its white inhabitants were unable to read and write; while 19,000,000 of its twenty-one million whites were native born. Sunday newspapers were a rarity then, and public disregard of the Lord's Day was only recognized in cities where the foreign element ruled. Now Orleans, Baltimore and St. Louis were largely under the dominion of the Roman Catholic religion, which abhorred what was esteemed puritanical notions, and of course disfavored protestantism. Immigration greatly added to their forces.

The Baptist is the puppet of no master, the valet of no boss, either ecclesiastical, financial or political. We have our own opinions and dare express them. We toady to no man and don't honey and flatter for the sake of gain. We have supreme contempt for the fence sitter and the man who watches the wind to get his opinions. Frankness and open expression, fearless of any power is the need of the hour. Be men, not slaves.—N. C. Baptist. We wonder what has happened behind the curtain, that has caused our usually amiable brother to write with such a sharp and sizzling fable, a-s-a-p, wait till we get inside the fort.

Sister Sarah Elmina Durham, sister of Hon. W. H. M. Durham, died at Burgess, Miss., August 12, where she, with her brother and family had recently gone to live. As Bro. W. T. Lowrey will be requested to give an extended notice of her life, I forbear to say more than to mention the fact that I had been her pastor just one week when she was called hence. Since 1886 she had lived in Blue Mountain. She was a woman of exemplary piety. W. L. HAGGIS.

HERE AND THERE.

Elder R. H. Breckinridge reports an excellent meeting in progress at Stonevale. He has the assistance of Elder W. J. David. 42 were received up to date.

Elder J. H. Williams aided Pastor L. L. Stone at Twistwood, Jasper county, resulting in ten accessions, eight being by baptism, and the church in splendid condition.

Elder J. W. Lee, in a passing call, reported a glorious meeting in Jasper county. Many accessions. Sorry we lost some of the names. He has gone home and is at home. R. A. Cooper in his stead.

Elder J. B. Farish has been helping Bishop J. M. Phillips, at Fairfield, near Shubuta, and reports a great meeting with ten accessions by baptism.

Elder H. A. Pickard, assisted by Elder Vaughn, organized a church at Siding, last March, with 12 members. There have been three additions since. Bro. Pickard supplies once a month. Good prospect.

The Coliseum church, New Orleans, seems at last to have secured a pastor, the Rev. Mr. Whittinghill, of Kentucky. He will take charge October 1, and the people are in fine spirits.

Bro. C. L. Thatch is still earnest in the Sunday School work. He would make a first-class Colporteur. Wish the Board could see the way to give him an appointment.

Among the pleasant callers at our office this week was Bro. H. R. Stone, son of our brother, Rev. J. D. Stone, who has been teaching at Elliott, Ark., for the last two years. He will now finish his course at Mississippi College, which he begun some years since. He is a fine specimen of humanity, both physically and intellectually, and is a young man of splendid promise. We congratulate his father upon the possession of such a son.

The announcement of the marriage of our friend, Miss Annie M. Stone, to Mr. Wm. H. Smith at Cannon City, Colorado, on the 14th inst., has been received. Miss Annie is the daughter of Rev. M. T. Martin, so well known in Mississippi, and is one of the sweetest singers in our Israel and, withal, a most amiable and lovely young lady. Mr. Smith is one of the most prominent and successful attorneys of Amite county, in this State, where he is held in the highest esteem by his fellow citizens. These excellent young people will make their future home at Gloster, Miss., where they may be seen after Sept. 4, 1894. Our congratulations and best wishes go with them for the fulness of the usefulness and happiness of the married life.

Fine weather and large and attentive congregations were the distinguishing characteristics of our last Sunday's services at Enterprise. We greatly regretted, however, to find Dr. George unable to attend service from sickness. Young Bro. Harry Sumrell laid up with a broken limb, and young Sister Lella Williams with typhoid fever, but rejoice to report them all hopefully convalescing.

SEE THIS.
TO THE CLERKS OF BAPTIST CHURCHES OF MISSISSIPPI.

In making up your associational ledger, please fill out and enclose in your letter, the following Sunday School statistics: Name of your association; name of church; your pastor, his address; your Sunday School superintendent, his address; No. of officers and teachers; No. scholars enrolled; average attendance; how often do you meet; what literature do you use; No. of baptisms from Sunday Schools during the year; amount contributed for missions, etc., from Sunday School during the year; do you hold teachers' meetings?

Yours fraternally,
B. N. HATCH, S. S. E.

Sister Sarah Elmina Durham, sister of Hon. W. H. M. Durham, died at Burgess, Miss., August 12, where she, with her brother and family had recently gone to live. As Bro. W. T. Lowrey will be requested to give an extended notice of her life, I forbear to say more than to mention the fact that I had been her pastor just one week when she was called hence. Since 1886 she had lived in Blue Mountain. She was a woman of exemplary piety. W. L. HAGGIS.

NEWS NOTES FROM CRYSTAL RINGS.

The meeting at County Line was a happy one. Twelve additions—approved and the membership revived. Bro. W. J. Derrick did effective preaching. His prospects for returning to the Seminary are very favorable. This week he is with Pastor E. P. Doughass in a meeting at our old home church, at Caseyville.

Bro. T. C. Schilling, of Hillsburg, is aiding the Hopewell pastor this week. The preaching is of the gospel type, and is awakening a deep interest. We are praying for blessed results. It is here that Bro. Lomax fed the flock for ten years. Elder, too, Deacon J. C. Davis, lived and walked with God in a splendid Christian life till he was slain nearly two years ago at his own home by a band of negro robbers. And it is here that we look upon the mound and marble that mark the spot where sleeps the ashes of that true and faithful servant and minister of Jesus Christ, Theophilus Green, who "fell at his post" in that terrible cyclone in Beauregard in 1883. He was only forty years old, but his noble, consecrated life is yet an inspiration to those who knew him.

Pastor Haman is engaged in a meeting with his New Zion church, five miles west of Crystal Springs. Bro. J. F. Halley is with him. We have a great Baptist country in these regions and our churches are doing well. It would be better for the cause, if our country churches could unite on some good preacher and locate him in their midst. As it is, four preachers go over more than 200 miles once a month to and from their appointments. This could be improved on and some ought to do it.

Aug. 14, '94.

WAS JESUS REALLY TEMPTED?

BY O. L. HALLEY.

We have just had the lesson about the temptation of Jesus, and it has left every thoughtful student with a good many hard questions unanswered. The difficult question about it, to many, is how it was possible for perfection to be truly tempted at all. Since Jesus was God, as well as man, how could He be tempted to sin? Perhaps one cause of our trouble is that we cannot separate between temptation and sin. And yet, they do not seem to me to be of necessity identical. Let us assume, that the temptation venturates in an impulse to do that which would be wrong if it were done. Does it follow that that impulse is itself wrong? Certainly not! If so, then we sin before we commit the sinful deed. It requires more than the impulse. That impulse must be approved before it is a sin. If the impulse begets agreeable expectations, and we desire its fulfillment, then it is a sin; but if the impulse is repulsive and disapproved and resisted, it is not only not sin, but there is virtue in the resistance, otherwise he who is tempted may as well yield.

If we can get some illustration that will present to the elements that enter into temptation, perhaps we might discover the more readily, wherein lies the element of sinfulness. I am not sure I can give one, but let us try this: There is a glass of water. Here am I. There is no virtue in drinking or not drinking. But I do not wish any water, hence its presence does not affect me. Now let us add one element after another: I am thirsty, and some one suggests the water as a means of alleviating it. I have an impulse towards drinking. There is no moral quality yet. I resist the impulse, simply because I choose to do so. There is neither virtue nor sin in it, for I have no motive that carries a moral quality. But I am informed that the water is for a certain purpose, and that it would be wrong to drink it. Let the reason be what it may, only it is wrong for me to drink it. That does not change the preceding elements of the problem. I thirst, there is the water, it is good of itself. I have a desire and an impulse to drink, but I resist the impulse because it would be wrong to drink. I am supplied with a motive for resisting. Hence the moral quality is introduced. My desire to do right is stronger than my desire to drink, and so I refrain. I have not sinned. In desiring the water; but rather there is virtue in my resisting.

The Savior is hungry. Here is a means of supplying his want. There is an impulse to make bread out of the stones, as He could have done. But it would not be wrong to want bread, else He had sinned already. But it would be wrong to

make the bread at the suggestion of the devil. He has an impulse, else there was no temptation. The impulse was not wrong. He did not approve the impulse, but both disapproved and resisted; hence he not only did not sin in being hungry and having an impulse to make bread to gratify his hunger, but rather there was virtue in his resistance. Many people seem shocked at the suggestion that Jesus had awakened in himself an impulse to do what the devil suggested. If there was no impulse to do what the devil suggested, there was no temptation, and the narrative is misleading.

I desire no credit for not taking poison to end my life, for I have no inclination or impulse to do so. Hence I neither sin nor practice a virtue in not doing it. But if through great stress of shame, or desire to escape the responsibilities of life, I should be impelled to do so, then it is a temptation; and if I resist, then I would do a virtuous thing. I would not say that it was morally indifferent for me to desire the poison, for there are other elements in this than in the first illustration. Let us have the benefit of some one's analytical thoughts. If the above illustrations are faulty, and I do not say they may not be, let some one point out the mistake.

Oxford, Miss., Aug. 14, 1894.

MABEL CLYDE LOMAX.

The above named young woman was graduated from Blue Mountain Female College on Thursday, June 14, 1894. On Thursday, August 2, seven weeks from the day of delivery of her diploma it was my sad duty to preach her funeral. She died at the age of 18 years, 9 months and 11 days. Her illness lasted four weeks and she died at her home in Batesville, at 3 p. m. Wednesday, August 1.

Miss Clyde was the daughter of Rev. A. A. Lomax, the president of the Mississippi Baptist Convention, and the beloved pastor of Batesville church. She was a girl of unusual intellect and character. I doubt if I ever knew a young woman who combined greater powers of mind and heart. I give the following quotation from a letter from Rev. B. D. Gray, who baptized her:

"I was her pastor for several years, and I never knew a girl of sweeter behavior and brighter intelligence. From the day of her baptism she was one of the most consistent and shining ornaments of the Christian profession I ever met. She was conscientious, earnest, and wonderfully intelligent in reference to Christian doctrine and duty. I looked for great things from her as a Christian woman. Her mind was strong and clear, and she had much of her father's brightness and versatility. Her elementary training was sound and she was thorough in what she did. Many times her bright eyes and intelligent face were an inspiration to me in preaching. I never knew a Sunday School scholar of her age who gave so much time and thorough study to the lessons as she did. She read the lesson text. Her standard helps were the commentaries (in her father's library) The Baptist Teacher, Peloubert's Notes, or some similar helps, and the Sunday School Times. She studied all these as much as her father would in the preparation of his sermons. It is a mysterious Providence that takes this choice young woman from us, so anxious and so well equipped to be useful. Her native endowments and her acquirements were such as to prefigure a career of great usefulness. A choicer spirit I never buried with Christ in baptism." O that the beauty and strength of her character and life had been spared to bless this needy and wicked world! But we must think it is wise, for God ordered it.

The following I quote from a letter from her former Sunday School teacher, Hon. D. M. Miller, of Hazlehurst:

"I have known Clyde since her infancy, and I say now what I said repeatedly during her life, that a better and more brilliant girl I had never known. For two years she was a member of my Sunday School class and evinced a knowledge of the scriptures that I've never known equalled by a woman of twenty-five years. Her piety and consecration to duty were remarkable in one so young. She was a Christian, and it was no trouble to find it out. She loved her friends, and her devotion to her parents and brothers and sisters was one of the most beautiful traits of her character. I am made sad, yes, very sad, because we have lost her; but God has another one, and this should be a consolation to us."

Dear girl, your life was short, but you did not live in vain. Yours

life has been useful, and your death will not be without its influence. Your school-mates, scattered through many sections of the country, will bow their heads in sorrow when they hear of your departure, but in their ad hearts will come a resolution to be better. Farewell, dear pupil! We shall meet you bye-and-bye, and together we shall sit down at the feet of the Great Teacher, and learn the lessons of eternal wisdom! Farewell! and may the recollection of your noble life be an inspiration to us that shall help us in life's duties and cheer us in life's end.

Your teacher,
W. T. LOWREY.

ASSOCIATIONAL SUGGESTIONS.

The Associational period is at hand. It is earnestly hoped that in getting ready for the meeting the churches will not fail to send the amount pledged for missions. Brother pastors, do not wait until the very last day to attend to this. Prepare for it by calling the attention of the brethren and sisters to the need now, and get them to "lay by in store." Many have already forwarded their pledges. Would it be amiss, in view of the great harvest that are ripening in our fields, for them to make another, a special thanksgiving offering, and so designate in the letter to the Association. What untold results might thus attend the meetings of the Associations in spiritual power that would sweep the State in revivals.

Will not some brother, familiar with the localities, tell how to reach the associations that are held in the country, and how far they are from the lines of travel? Will not the clerks give this information in the minutes, so that the statistical secretary may be able to announce it hereafter? Let prayer be made in all our churches that the associations this year be crowned with spiritual blessings.

Let the churches select some strong men to represent them in the associations; and then let these men feel that the Master has need of them in the meetings, and be far more ready to go than to a Congressional Nominating Convention or to a Convention of any other sort. Brother delegate, go to the meeting and do your best to stay till the close.

A. V. R.

A GOOD WORK.

DEAR RECORD:—Some years ago the Ladies Aid Society of our church began to save up money to be used in helping to build a house of worship on our beautiful lot. They had on hand nearly \$300.00 when Bro. L. N. Brock was called to the care of the church. He urged upon the membership, the importance of pushing the work of building a house of worship. The church decided in conference to begin, without knowing where they would get the money to finish, so it has been a work of faith as well as a labor of love. As some other community may want to build, I will give a description of our home. It is 40 x 40 with 8 feet lower at front corner 50 feet high, with 6 feet alcove in rear. Walls 14 feet high with ceiling running up false rafters eight feet from every direction, forming a square 20 x 20, 20 feet high. Four gables. Diamond point frames, colored glass windows with tripple window in front extending to the floor. Painted fine white outside; light green inside. Nicely carpeted; a light bally reflector; ash pews finished in natural color of the most beautiful frame houses I have seen anything like the cost of this one; including every thing, is about \$1800.00. We have succeeded beyond our most sanguine expectations. In spite of the hard times the most of the money pay for everything has been collected; the balance has been secured in good subscriptions. Our acting deacon, Bro. W. H. Patton, uniting in his zeal in pushing the work, but he was seconded by Brethren Gray, Hall, Beard, Spinks, Ward, and in fact by nearly all the members, old and young.

Bro. C. G. Elliott, of Meridian preached the dedication sermon on the 5th Sunday in July. He remained with us for some days, and gave us not only the "dedication" but the "strong meat" of the word. Indeed he did foundation work. Our own people, as well as some other folks in this community known more about Baptist doctrine than they knew before Bro. Elliott came. One was received for baptism and two by letter. I think the church is more united, and in better shape for work in the future than we have been heretofore.

With best wishes for the success of THE RECORD, I am yours sincerely,
J. M. PHILLIPS.

Shubuta, Miss., Aug. 10, '94.

THE BAPTIST RECORD

SIXTEEN YEARS WITH MISSISSIPPI BAPTISTS.

BY Z. T. LEAVELLE.

The year 1890 was characterized by the effort the churches were putting forth to enter new houses of worship. All over the State the sound of the hammer might be heard in many of the towns and villages, where the Baptists were building for the Lord a house, and also in the country. It was a commendable undertaking. As a general thing, at the beginning of our epoch, the houses of worship owned by Baptists in the State were rude, unimposing structures, and, often, badly located. This great revival in church building placed a check on other enterprises that were seeking public thought and favor, but no agent could say against the onward movement. It promised, by the spontaneity of effort and its rapidity, to give the track to any other race that might wish to speed. In the swiftness before the people, on the fourth of June, V. T. Cowart, young, educated, devout and full of energy, took charge of the church at Natchez. The church was exceedingly fortunate in securing as pastor, a minister of such culture and devoutness. For zeal in his work and the rapidity of his movements, he soon became known in Natchez as "The Lightning Express Train." Long may he lead that good people into pastures green. It is but natural that one who has labored for years in which he had labored for years with days of weeping and nights of prayer, should rejoice in the onward movement of his people under the guiding care of another whom the Lord has sent to take charge of his old flock.

When the Convention met in Columbus, a shadow rested over it. Some one had gone from this world of ours, who had held a high position in that body of devout Christian men. James G. Hall, who had, with unerring precision, presided over the Convention in its deliberations for four consecutive years, preceding this meeting, was not there. When he laid down that oaken gavel at West Point, it fell from the hand that rested on a bosom of clay, when the representative Baptists of our State, assembled in the aristocratic city of the Tombigbee. Jas. G. Hall was an affable, polished gentleman; a man incapable of doing an act that did not comport with the strictest principles of probity. He was your annalist were together in the Edwards House at the sitting of the Convention in Jackson, and again in the home of Col. Hibel at West Point, where the greatness of the character of the youthful judge became apparent in the unguarded moments of free and familiar intercourse. "Leaf by leaf the roses fall." How rapidly heaven is being enriched with many of our noblest and best men. W. S. Webb was elected president of the Convention.

One of the most noticeable occurrences at the Convention at Columbus, was a meeting of a number of the representative Baptist ministers of the State in the basement of the Baptist church—as they had done at West Point—to discuss the building of a Baptist church in Jackson, which was not to cost less than \$30,000. It was insisted, at that meeting, that the Jackson church building should be made a thing of beauty so as to reflect credit upon the Baptists of the State in our Capital City. Also that it should have missions rooms to accommodate our Mission Board at their meetings. It was agreed that the Baptists of the State should join hand and purse with the Baptists of Jackson in this enterprise. H. F. Sproules, the faithful pastor at Jackson, knows how much that meeting was worth to his enterprise, which was then just getting on its feet. But true it is, that the brotherhood of the State are largely responsible for the magnitude of the undertaking, which has cost years of hard work, and may demand great sacrifice for years to come.

Mississippi College was then central in the thoughts of our people. It had gotten not only on the hearts, but into the heads of Mississippi Baptists, and was then getting hold on their purses. The matriculation list of students was in excess of any preceding session in all the history of the institution. The roll ran up to 245 pupils, one name more than in 1883. In reply to a question put to him, W. S. Webb said: "The greatest work which I had to do was to train the denomination into loving and supporting the college. It was slow work, and difficult; but it went on and never flagged, until June, 1891." Could any man wish more of his life's work. The genial old Doctor had made an enduring record. He has put into action forces that will surely be operative to the end of time, and three happy will be in the beautiful world above, when his good deeds follow them. It was the favor of this annalist to be intimately associated with W. S. Webb for two years in college finances, and in all his varied association, he never knew a man of sweeter spirit; of more exalted

view of aims of human life; of greater earnestness in the display of education and elevation of the youth of our land. J. B. Gambrell was then pressing forward the endowment of the college. He had gotten far enough to see that the endeavor would be crowned with success. The fruition of hope among our people was not far ahead. The college was to be endowed.

In the fall of the year, Mrs. M. J. Nelson left her work in New Orleans to arouse the Baptist women of Mississippi to a sense of their obligation in the evangelization of the South; to encourage the ladies' missionary societies to renewed effort, and to organize societies in churches that had none. Since the New Orleans churches had attached themselves to the Louisiana Baptist State Convention, Mississippi Baptists had permitted their interest in that field of labor to decline. In fact, the great enthusiasm manifested by our people in state missions, was a thing of the past. Foreign missions received its share of attention, and home missions was then regularly remembered by our best churches in their church convocations. We can see signs of the coming of the end of our epoch, when after some time spent in a seething process, a new era will be inaugurated under God, in which new men will come to the front and new measures be adopted. To God be all the glory.

THE CHURCH'S DUTY TO ITS PASTOR.

Published by request.

I have before me a subject that I feel is far too great for me to undertake, and one that I am wholly incompetent to justice, and indeed a subject that needs the careful and prayerful attention of all, and one that should be brought home to every Christian's heart. The church's duty to its pastor. The pastor has a great responsibility resting upon him. And who but the pastor knows of the thousand and one trying ordeals and close places that he has to meet and pass through. And yet it is never thought much of by some people. But no matter what comes or goes, the pastor is expected to perform his duty in every respect, and in fall. And if he don't do it, somebody is very likely to get mad about it. Now let us look at the meaning of the word "duty" and see what it is, and what it implies. "Duty" is defined as a "moral obligation—what one is bound to perform."

So we have the whole meaning laid out in plain and glowing terms before us, and it means just simply this: If we owe a "duty" to our fellow man, we are bound by a "moral" obligation, to perform that duty. When a church calls a pastor to its supply it has an obligation to carry out with him, and one that it is bound to perform. The pastor has his part to perform, and the church has theirs, and it is the solemn duty of both, for each to do their part. Now let us notice very briefly some of the church's duties to its pastor, for time and space won't allow even a glance at them all. And first, the church should give its pastor their united support. It has called him to its supply—to preach the everlasting gospel of the Son of God to a perishing and dying people, to point sinners to the Lamb of God that taketh away the sin of the world—in short, to "Preach the Word," to be instant in season and out of season. To reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine. And I verily believe that time has come, and the pastor must ever go onward, toiling the people the way of everlasting life. Telling and laboring for his fellow men, and the extension of the Master's kingdom—must be at his post of duty, and never miss one of his meetings, or his congregation would be sadly disappointed. And had you ever thought, my brother, how ever disappointed your pastor was when you missed one of your meetings? Ah, no, I don't suppose many of us ever think much about that. We always think we are excusable, but our pastor never is. He must teach and instruct, and warn all of the dangers and snares, temptations and allurements that infest our way through life, and how God "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And in all of this the church should give their pastor their united support. Let him feel and know that at all times, and under all circumstances, there are willing hearts and hands, to aid, and uphold, strengthen, and encourage him in all of his work. Let the church give their pastor their united support, and God will bless you for it, and if this be done he will preach as if it were worth while, and we need not wonder if the Lord bestows some gracious blessings upon his laborers. But if the church fails to give him their united support, they need not wonder at not receiving God's blessings. If the church fails to do its duty by its pastor, and don't get any blessings from his labors and are not satisfied

about it, it's just about like packing their pastor in a box of ice, and getting mad because he won't sweat. Now let us notice some of the duties of the members. In the first place, they should always and at all times, be at their meetings, and more especially at their conference, and never miss a meeting unless providentially hindered. It seems to me that every member certainly could spare one day out of every month to attend to the Master's business. Suppose for instance that every member had something to do, on their meeting day and wasn't to go to church at all, how do you suppose your pastor would feel? If every member will fill his seat at church, the pastor will feel like he has something to preach to, and I imagine that it is much easier to preach to a large congregation than it is to preach to empty churches. If you want to arouse your pastor's utmost love, give him a house full of people, and let them be united, and he is very apt to tell you something worth listening at. Another duty of the church to its pastor, and one that is thought but little of—but one that is sadly neglected—and that is good singing. Oh! who can tell the power of Christian song. How uplifting and soul thrilling to the believer in Christ, and how soul thrilling to God's true ministers, and to us all. It makes us soar aloft as it were, and hurls in streams of pure delight and our thoughts wander on the sweet fields beyond the swelling flood. That stand dressed in living green, and we can't help but feel when through with all the shifting scenes of life our immortal spirits, will bask amid its splendors sublime, while the ceaseless chorus of eternity roll on. If you fill a house full of people and let three or four hundred voices unite and sing with the spirit and the understanding, some sweet and soul thrilling song as we go on to grandeur that never ceases, and glories that never die, and if your pastor has any talent to preach about him its going to bring it out. In short we should encourage him by word, act and deed, and if by telling us the plain unvarnished truth he should happen to step on any of our toes, let's not get mad and go off and say all the hard things about him we can. But let us take it as our share and only love and respect him more for it. Another duty of the church to its pastor, and a very important one too, is to support him with their means. Let us see what the scripture has to say about it. "Now concerning the collections for the saints as I have given order to the churches at Galatia, even so do ye. Upon the first day of the week let everyone lay by him in store, as the Lord has prospered him, that there be no gatherings when I come." Here is a positive command for our giving; and mark you, it says for "everyone" to give. There is no distinction made, but it is a duty laid upon us all. And brethren do you believe God will impose a duty upon you that you are not able to perform? Not never! Some put in the plea that they are not able to give anything. My brother if you can't pay but five cents, and give it in the proper spirit, its just as good in the sight of God as a ten dollar gold piece. God says "give and ye shall be given you," and God commands us not to give grudgingly, for the Lord loveth a cheerful giver."

[TO BE CONTINUED.]

DUTY OF CHURCH MEMBERS.

[Continued from last week.] "Honor the Lord with thy substance and with the first fruits of all thine increase." Then the promise: "So shall thy barns be filled with plenty, and thy presses shall burst out with wine." Prov. 3:9-10.

We have a command to work, for we are laborers together with God, our Father. Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. 1st Cor. 3:13-14. Who is there in all the family who can say they are satisfied with their work, knowing they will stand the test of fire? Then how will it be for those who have no work? Are we willing to allow our family to go into its dispute without making an effort to do our duty? "Shall I go, empty handed? Oh, for the love of Christ, I beseech you awake, awake and come to the assistance of the faithful few, who are holding up the honor of the family. Another duty is laid upon us as individuals, and as a family, love one another. Look after the welfare of one another, temporal as well spiritual. This will teach us to know that there is a duty upon the family to look out for the young members of the household. "Feed my lambs," some may be lacking in their duty.

Satan employs a variety of agents, as wicked men, who sometimes come into our family for an evil purpose, and we are to count numbers, take them in the family without first knowing if they understand the family vow. The result of the gathering of the children of this world into any church

of family of Christ, is to what the lodging of a multitude of birds of the air is to a young and tender tree. They will effectually deface its beauty, mar its symmetry, break down its moral strength, and if they are not driven out, they will ultimately ruin the family (church) itself.

Turn and read the earnest exhortations of the apostles to the early churches to cut off, and put away from among themselves all worldly and wicked characters.

One of our greatest duties to the family is to guard well the sacred trust, a willingness to join the church and be baptized is, alas, too generally accounted a satisfactory qualification for the right of church fellowship. We are only loading our working force with a dead weight. This world will never take a working Christian's standard, but the inactive lodger is the standard by which our family is judged by the world. How vigilant we should be that no such ones creep into our family, doing all in our power to hold the family up to the high standard when it was placed in our custody.

I am sorry to say it, but I do so without fear of contradiction, that the church has become a popular organization. Men, women and children come into it for social and commercial gains.

This should impress both the ministry and membership of our churches with the sacred duty of guarding, with holy vigilance, against the entrance of the ungodly into our churches, and by the exercise of a strict gospel discipline, driving out all that are now lodging in them. However I am fearful, owing to the multitude of these "lodgers"—unregenerate, worldly men and women in our churches, that scriptural discipline has become impossible, and the spiritual life and moral power of our churches are paralyzed. Let us then, with these facts before us, renew our efforts, earnestly contending for the faith once delivered to the saints." When we have been thus faithful, we may say then, we have done our duty to the support of the family.

F. R. MOODIE.

Bloom, Miss., April 24, 1894.

WHY STUDY THE BIBLE?

We study it to "work out our salvation." If God's Word is studied in spirit and truth, if we are true believers, our salvation will abound in its sweetness. It should be our chief aim in life to know what God requires of us, and after we know, let us arise like the true men and women and obey, for "obedience is better than sacrifice." All who have the Bible may be guided aright in all truth and holiness. If they are not, it is because they do not aright seek wisdom from the Lord, or knowing His will, do not obey it. Divine truth, received in love and obeyed, makes us wise and that religion which does not govern, the tongue and make men beneficent and holy is not the best religion and will not secure great blessings. It is written in God's Word, "Reverence with meekness: the engrained word—which is able to save your souls also; be ye doers of the word and not hearers only, deceiving yourselves, for if any be a hearer of the word and not a doer, he is like unto a man beholding his own face in a glass, for he beholdeth himself, and goeth his way and straightway forgetheth what manner of man he is, but who so looketh into the perfect law of liberty and continueth therein—he being not a forgetful hearer—but a doer of the work this man shall be blessed in his deeds."

We study the Bible for peace. It brings peace to our souls; it has brought peace in our land and country; it will unite all nations in the bonds of peace, and the grandest thought of all is, it will bring us in peace with God, for the Psalmist says: "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, for mercy and truth have met and by righteousness and peace have kissed each other. Mark the perfect man and behold the upright, for the end of that man is peace."

We study it for faith—faith cometh by hearing the Word of God, so his communication in the gospel is the means appointed and blessed to lead men, to exercise faith in him.

It should be studied and preached to all, that they may hear, believe and be saved, that faith which is represented in the Bible as essential to salvation, is a faith which influences and controls the hearts and lives of men. We ought, therefore, to walk by faith and not by sight, remembering that as the heavens are higher than the earth, so are his ways higher than our ways and his thoughts higher than our thoughts. Our faith should be strong in the Lord, not wavering, but abiding, a faith that will make us self-sacrificing for the Lord. Everything we ask God for we should ask in faith, remembering that he is the rewarder of them that diligently seek him, for without faith, it is impossible to please God. We study it for hope; whatever things were written aforetime were written for our learning, that we through patience and comfort of

the scriptures might have hope—the hope of future glory, which shall sustain us in our trials, quicken us in duty and thus purify and exalt us for heaven. When we are tried and cast down and almost give up, then that little spark of hope begins to kindle and grow brighter and we are made to feel that these trials will soon be over, and our souls made happy in heaven. This hope of heaven will encourage us to work for the Lord—to live right and do good in the world. If we were deprived of this hope we ought to pity those who have no hope or prospect of heaven—their life must be one of darkness and discontent.

We study it for safety, that we may be safe from the wiles of Satan. If we study it, in the right way, for the law of his God is in his heart, none of his steps shall slide; he shall not fall in the hands of Satan and be lost. Oh what a blessed thought to feel that we will be safe when we come to die!

When all our sorrows, trials and toils of life are over and the reward has come—we may paint pictures of one being safe in Christ; that will make us feel like we are in the very courts of heaven; and then we have not begun to describe the feelings of one being safe in Christ.

Safe in the arms of Jesus.

Safe from corroding care.

Safe from the world's temptation.

Sorrow cannot harm me there.

Free from the blight of sorrow.

Free from my doubts and fears.

Only a few more tears.

We study it for light. "Thy word is a lamp unto my feet and a light unto my pathway, and the entrance of thy word giveth light; it giveth understanding unto the simple. The reception of divine truth illuminates and purifies the soul, and when God shines upon the hearts of men, and they see light and they are prepared to do great and glorious works for the Lord. Unless we have this light, we will be stumbling-blocks in the way of others, for after we receive Christ, we are commanded to let our lights so shine before men, that they may see our good works and glorify our Father which is in Heaven. So a consistent Christian example is the means of leading men to honor God and of greatly promoting their highest good; then much is expected of the Christian in leading men to Christ.

We study it for growth. As new born babes desiring the sincere milk of the word—that we may grow thereby—that we may grow in the pure, spiritual truth of the gospel that we grow in grace and the knowledge of our Lord and Saviour Jesus Christ. Would to God we had more grown Christians and the earth would soon be full of the knowledge and glory of God, as the waters cover the sea.

We study it for work that the man of God may be perfect, thoroughly furnished unto all good works. We should study it so as to be prepared to do any work laid upon us; that we may do that work with an eye single to the glory of God.

THE BIBLE.

It is highly important that every Christian have proper views of the Bible, where it came from, how it came, and the purpose for which it was given. Such information is necessary to a strong faith and Christian usefulness.

The Bible is the Word of God, hence it is from God. God is its author. But we must not permit the mechanical structure of the book (that we call the Bible) to enter into our conception of what the Bible is—the binding, the leaves, the references, foot notes, and often pictures, constitute no part of the Bible. These things are the work of men to aid in the study of the Bible. The Bible is the written Word of God, written by men divinely inspired. Any part, therefore, of the book we call the Bible, that does not bear the mark of inspiration, is in no sense the Word of God. This much is said on this point because many people might look on the whole volume, as it is seen with the eye, as being the Bible. It is the opinion of the writer that our Bibles ought to contain nothing except the words of inspiration.

By the inspiration of the scriptures is meant such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers of those things which could not have been otherwise known as absolutely preserved from error in word and thought. Hence both words and thoughts are God's. This leaves no room for error. Men may err in their translations of these words, but the real meaning stands unchanged. His word changes not. God being the author of the Bible, truth, without any mixture of error, must be its matter. It is impossible for God to lie. His word is truth. What a blessing that the world has one book of truth! Without it our way would be dark and dreary. What a jewel!

"How precious is the book divine, By inspiration given, Right as a lamp, its doctrine shines To guide us on to heaven."

God must have had some wise and good purpose in inspiring men to write the Bible. What was that

purpose? It was to meet all needs of our fallen race. Adam and Eve, in their sinless state, needed no Bible. They talked directly with God. Sin alienated their hearts, and darkened their minds. Their sin and shame settled on all their posterity. God could no longer speak face to face with His creatures. They would not, they could not, come into His immediate presence. It would have been more terrible than the thunders of Sinai. But man needed to talk with God, and have God talk with him. The way to fellowship with God was closed; it needed to be opened. God, therefore, chose men—not angels—and through them, He spake to man, charging him with sin, and offering him restoration to His favor through a "sacred offering." In the fulness of time, He spoke to us through His Son, in our nature, showing to us, plainly, that the one sacrifice needed to bring us back into His favor is Jesus, the Christ. Hence, the great purpose of the Bible is the glory of God in the salvation of sinners through Jesus Christ. "For there is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for many to be testified in due time."

The Word of God! Only think of it! God speaking to us, revealing salvation from sin; teaching us how to live, how to die, and what our destiny will be after death. (Glorious book! What use are we making of it? Is it our ornament for the parlor, or is it a treasure for the heart, and a guide for life?

"Holy Bible, book divine, Precious treasure than art mine; Mine to tell me sinners' name, Mine to teach me what I am."

S. W. SHIPLEY.

ASSOCIATIONAL MEETINGS.

AUGUST.

28. West Judson—Mt. Gilead.

29. Zion—Sabagoua.

30. Tippah—Union, 2 1/2 miles east Walnut Station, G. & C. R. R.

SEPTEMBER.

6. Judson—Mt. Vernon.

6. Oxford—Clear Creek.

7. Columbus—Border Springs.

7. Tishomingo—Chewalla, Tenn., M. & C. R. R.

8. Pearl River—Clear Springs, 18 miles east of Monticello.

11. Chickasaw—Oak Grove, 2 miles south of Myrtle.

14. Strong River—Hebron.

19. Calhoun—Elam, 3 miles east Coffeeville, M. & T. R. R.

20. Chickasaw—Enterprise, M. & O. and N. O. & N. E. R. R.

21. Union—Antioch.

22. Bogus Chitto—Bogus Chitto, L. C. R. R.

22. Springfield—Springfield, 10 miles south of Morton, A. & V. R. R.

OCTOBER.

4. Copiah—Harmony.

4. Yazoo—Salem, 7 miles west of Vaiden, I. C. R. R.

6. Chester—Bear Creek, 4 miles French Camp.

6. Mississippi River—Hammond, La.

6. Mt. Olive—Mt. Olive.

6. Rankin County—Antioch.

10. Aberdeen—Houlka.

11. Yalobusha—Ashland, 12 miles west of Hardy, M. & T. R. R.

12. Central—Palestine, 6 miles south of Raymond, N. & C. R. R.

12. Louisville—Shiloh.

13. Pearl River—Salem, 5 miles north of Williamsburg.

16. Sisseton—Center Hill.

18. Fair River—Fair River.

18. Deer Creek—Bethel, 6 miles Heathman, G. P. R. R.

18. Tombigby—Red Bud, 3 miles south of Tynes.

19. Kosciusko—Bethsaida.

20. Chocoma—Bethsaida, near Portersville, M. & O. R. R.

25. Coldwater—Herrando, M. & T. R. R.

27. Harmony—Mt. Zion.

NOVEMBER.

2. Carey—Providence.

Sunflower—No time stated for next meeting.

The next meeting of Gulf Coast Association will convene in June, 1895.

IMPORTANT.

It is a fact that special efforts are being made by various bodies, boards and individuals for gathering and tabulating our denominational statistics. This is right. While Mississippi Baptists have been a large factor in making the religious history of the State, they have been altogether too negligent in writing and preserving this history.

Realizing the importance of putting the heroic deeds and worthy examples of our noble ancestors and faithful contemporaries into permanent written form, the convention is making a strong effort to collect the most complete statistics of our work ever before presented. But the accuracy and completeness of this work depend, in a very large measure, upon the efficiency and painstaking of the associational clerks.

But the associational clerks cannot put into the minutes of the associations the desired information unless the church clerks will interest themselves to embody in the church letters to the associations full statistics.

As the season for associational meetings is approaching, it occurred to me that it might be well to specify here the principal items of information desired. Let me beg that each church clerk will state in church letters to the association the following:

1. Additions since last association by (a) baptisms, (b) letter, (c) restoration.

2. Diminutions by (a) letter, (b) exclusion, (c) death.

3. The name and postoffice of pastor.

4. The name of each ordained minister and each licentiate who is a member of your church.

5. Amounts given to State missions, home missions, foreign missions, ministerial education, Mississippi College, sustentation, general fund, for help in protracted meetings, pastor's salary, building and repair expenses, and all other objects.

6. Sunday-schools—1. No. months held during the year. 2. No. officers and teachers. 3. No. pupils.

7. Sunday-school expenses. 8. Contributions. 9. What literature do you use?

Now let me say to each associational clerk, that it will be very helpful to the statistical secretary, and a valuable service to the denomination, if each clerk, at each association, will embody in his associational minutes:

1. The number of additions by (a) baptism, (b) letter, (c) restoration.

2. Diminutions by (a) letter, (b) exclusions, (c) deaths.

3. Add up all columns of figures.

4. Print a list of all ordained ministers with their postoffices, separate from statistical table. Do not include in this list pastors of churches in your association unless they hold church membership in some church which belongs to your association. In some cases, brethren preach to one or more churches in one association and hold church membership in another association.

5. Print the names of the moderator and clerk, with their postoffices and the place and time of next meeting, on the title page of the minutes.

6. Send two copies of your minutes as soon as they are published to T. J. Bailey, statistical secretary, Winona, Miss.

Fraternally,

Aug. 15. T. J. BAILEY.

NOTICE.

I will lecture on Sunday Schools and Teaching at the following places and times:

Vicksburg, Sunday night, Aug. 12, 8:30 p. m.

Bethany, Monday, 11 a. m. and 8 p. m., Aug. 18.

Arrola, Tuesday, 8:30 p. m., Aug. 14.

Leland, Wednesday, 8:30 p. m., Aug. 15.

Cleveland, Thursday, 8:30 p. m., Aug. 16.

Greenville, Friday, 8:30 p. m., Aug. 17.

Indianola, Sunday, 11 a. m., Aug. 19.

Greenwood, Sunday, 8:30 p. m., Aug. 19.

Will give other appointments later.

B. N. HATCH, S. S. E.

COLONEL SANDERS' STORY.

HOW A BLUE GRASS HERO ESCAPED THE CRUEL CLUTCHES OF CHRONIC MALARIA.

Colonel John Sanders, of the good old State of Kentucky, while visiting in New Orleans the other day, told the following remarkable story:

"During the late war, while serving in the Confederate army, I acquired fever and ague. The doctors succeeded in breaking the chills partially, but I continued to lose flesh until I weighed sixty pounds less than I did when I was first attacked. Oh! but I was miserable. I had no appetite, tongue coated, nasty taste in my mouth all the time, bowels out of order, scall skin and as cross as a hungry wolf. Sometimes I would get a little benefit from the doctors, but most of every season was spent in wretchedness and despair so bitter that death would have been welcome. This stage of things continued until about six years ago. A friend of mine from the West, who was visiting me at my stock farm in Kentucky, induced me to quit all other medicines and try Per-na. I did so, and to my astonishment and joy, I soon found myself improving. I have regained my health entirely. I weigh as much as I ever did, and there isn't a stronger or happier man in the State of Kentucky. We think up our way there's no medicine like Per-na for old malarial affections. I would advise everybody to send to the Per-na Drug Manufacturing Company of Columbus, Ohio, for one of their free illustrated books on malaria."

